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POETRY.

For the Boston Recorder.

HYMN.

Thine am I, my Saviour, thine,
 Embrace me with thy love divine!
 Oh, let me lean upon thy love,
 And all the joys of heaven prove.
 Thine am I, in life, in death,
 Thine with my very latest breath.
 And oh, when darkness falls on me,
 Let me in bliss thy glory see.
 Thine am I, to do thy will,
 In life thy love commands fill;
 To love as thou hast loved, and long,
 Take me, oh take me to thy breast,
 And in thy love my rest.

J. B. D.

MISCELLANY.

MR. WEBSTER TO THE LADIES.

[The correct moral sentiments contained in the following Address, will commend it to the attention of our readers.—]

From the Richmond Whig.
 Address of Mr. Webster, to the Ladies assembled at the Log Cabin in Richmond, Va.

Mr. Webster having signified a willingness, since he was unable, from the shortness of his stay, to pay his respects to the ladies of Richmond individually, to meet and address them in a body, the Log Cabin erected by the Whigs of the city was chosen as the place of meeting, and accordingly a fair assemblage was there collected on Wednesday morning; when our distinguished visitor was introduced to them with a few appropriate remarks by Mr. Lyman.

Mr. Webster thereupon addressed the interesting auditory collected before him, nearly in the following terms:—

Ladies—I am very sure I owe the pleasure I now enjoy to your kind disposition, who has given me the opportunity to present my thanks and my respect to you collectively, since the shortness of my stay in the city does not allow me the happiness of calling upon you severally and individually. And, in the first place, I wish to express to you my deep and hearty thanks, as I have endeavored to do to your fathers, your husbands and your brothers, for the unbounded hospitality I have received ever since I came among you.

It is registered in me, and on a grateful heart in characters of an enduring nature. The rough contests of the political world are not suited to the dignity and to the delicacy of your sex; but you possess the intelligence to know how much of that happiness which you are entitled to hope for, both for yourselves and for your children, depends on the right administration of the government, and a proper tone of public morals.

That is a subject on which the moral perceptions of woman are both quicker and juster than those of the other sex. I do not speak of that administration of government whose object is merely the protection of industry, the preservation of civil liberty and the securing to enterprise its due reward. I speak of government in a somewhat higher point of view. We live in an age distinguished for great benevolent exertion, in which the affluent are consecrating the means they possess by endowing colleges and academies, by uniting to build churches, and support the cause of religion, and by establishing Athenaeums, Lyceums, and all the other modes of popular instruction. This is all well; it is admirable; it augurs well for the prospect of ensuing generations.

But I have sometimes thought that there is a point of view in which government is to be considered—I mean in its power and in its duty, to augment the morals of the community, and to inspire it with just sentiments of religion, which is too often overlooked. A popular government, is more powerful than any other mode of government, and I have sometimes feared that all other influences put together in its action on the morals of the community for good or for evil. Its example, its tone, whether of respect or disrespect to moral obligation, is most important to human happiness; because it is among those things which most affect the political morals of mankind, and hence their general morals also. I advert to this, because there has been not forth in modern times, and the false maxim that there is one morality for politics and another morality for other things; that in their political conduct to their opponents, men may say and do that which they would never think of saying or doing in the personal relations of private life. There has been openly announced a maxim which I consider as the very concrete of false morality, which declares that "all is fair in politics." It is a man speaks falsely or calumniously of his neighbor, and is reproached for the offense, the ready excuse is this—it was in relation to public and political matters. I cherish no personal ill-will whatever against that individual, but quite the contrary; I spoke of my adversary merely as a political man. In my opinion, the day is coming when falsehood will stand for falsehood, and calumny will be treated as a breach of the commandment, whether it be committed politically or in the concerns of private life. It is by the promulgation of sound morals in the community, and more especially by the training and instruction of the young, that woman performs her part towards the preservation of a free government.

She can never feel that public liberty, the perpetuity of a free constitution, rests on the virtue and intelligence of the community which enjoys it. How is that virtue to be inspired, and how is that intelligence to be communicated?

Bonaparte once asked Madame de Stael in what manner he could most promote the happiness of France. Her reply was, "in the education of women." She said, "instruct the mothers of the French people." Because the mothers are the affectionate and effective teachers of the human race. The mother begins this process of training with the infant in her arms. It is she who directs, so to speak, its first mental and spiritual pulsations. She conducts it along the impressive years of childhood and youth, and delivers it to the rough contests and tumultuous scenes of life, armed by those good principles which her child has first received from maternal care and love.

If we draw within the circle of our contemplation the mothers of a civilized nation, what do we see? We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, moulding and fashioning beings who are to exist forever. We applaud the artist whose skill and genius present the mimic man upon the canvass—we admire and celebrate the sculptor who works out that same image in enduring marble—but how insignificant are these achievements, though the highest and the fairest in all the department of art, in comparison with the great vocation of human mothers! They work not upon the canvass that shall fall, or the marble that shall crumble into dust—but upon mind, upon spirit, which is to last forever, and which is to bear, for good or evil, throughout its duration, the impress of a mother's plastic hand.

I have already expressed the opinion, which all allow to be correct, that our security for the duration of the free institutions which bless our country, depends upon the habits of virtue and the prevalence of knowledge and of education. Knowledge does not comprise all which is contained in the larger term of education. The feelings are to be disciplined—the passions are to be restrained—the noble and worthy motives are to be inspired—a profound morality inculcated under all circumstances. All this is comprised in education. Mothers who are faithful to this great duty, will tell their children that neither in political nor in any other concerns of life, can man ever withdraw himself from the perpetual obligations of conscience and of duty; that in every act, whether public or private, he incurs a just responsibility; and that in no condition is he warranted in triding with important rights and obligations. They will impress upon

their children the truth, that the exercise of the elective franchise is a social duty, as solemn as nature can be called to perform; that a man may not innocently trifle with his vote; that every free elector is a trustee as well for others as himself; and that every man and every measure he supports, has an important bearing on the interests of others as well as on his own. It is in the inculcation of high and pure morals such as these, that in a free Republic, woman performs her sacred duty, and fulfills her pleasure. The French, as you know, are remarkable for their fondness for sententious phrases, in which much meaning is condensed into a small space. I noticed lately, on the title page of one of the books of popular instruction in France, this motto: "Pour instruction on the heads of the people; you owe them that baptism." And certainly, if there is any duty which may be described by a reference to that great institute of religion, a duty approaching it in importance, perhaps next to it in obligation, it is this.

I know you hardly expect me to address you on the popular political topics of the day. You read enough—you hear quite enough on those subjects. You expect me only to meet you, and to tender my personal thanks for this marked proof of your regard, and will kindly receive the assurances with which I tender to you, on parting, my affectionate respects and best wishes.

THE PLAGUE.

[The following interesting account of the Plague, is extracted from the introduction to the Memoir of Mrs. Dwight, by Rev. H. G. O. Dwight, Missionary to Persia, lately published in New York.]

You are aware that I was not bred to the medical profession; and although some portion of my reading has been in the books of that art, yet your opinions certainly have not the weight of one who has been thoroughly schooled on the subject. On the other side, truth allows me to say, that I have not been schooled by books and lectures, as I have been schooled by experience—to some extent at least. It is now almost eight years since I first came to Constantinople, where the plague is never a stranger. No season passes by, and I may say no month and probably no week, without some cases of it in the capital. It is, as it appears to me, a very violent and a very malignant typhus fever. It usually runs its course in three days, though sometimes in much less time, and terminates either in the effusion of the brain or in the mortification of some part. It is accompanied by carbuncles, which appear in any part of the body, or by buboes, which is a swelling on the glands, or by purple spots. Sometimes all these come together, and sometimes it is characterized by only one kind. The vital energy of the system seems to be almost destroyed at once, and the fever rages with terrific fury. The disease, however, appears frequently in very anomalous forms. Sometimes no carbuncles or buboes or spots make their appearance, or at least not until the very point of death. This is considered the worst form of the disease. Sometimes the buboes come with little or no fever, and the individual pursues his daily business without the slightest interruption. Sometimes the bubo comes first, and passes away; the patient is well for a day or two, or a week, and then the fever without any bubo, and carries him off. If he passes safely through the fever stage, he may soon be walking about again, and then perhaps some more buboes may make their appearance and suppurate. Whenever, in this disease, the buboes suppurate, it is considered a favorable symptom. Persons sometimes recover, however, when no suppurations take place. There are many other varieties, which I need not here specify. I need scarcely say that no specific has yet been found for the plague. Usually the patient is submitted to no medical treatment whatever, beyond the mere application of poultices to the buboes. This is the practice of the natives of the country; and as the regularly bred European physicians, they never visit a plague patient knowingly. I speak now of Constantinople. An Armenian bishop has recently introduced a remedy for this disease, which, according to report, is wonderfully successful. It is called the bean of St. Ignatius, and comes from India. It is exceedingly bitter, and is applied both externally and internally. We have seen a few cases of its use, and it has been found to be of some service.

The general belief of the Europeans here is, that the plague is powerfully contagious, and that it is taken only by actual contact with an infected person or thing. This opinion has also gained ground to some considerable extent among the native Christians. When this disease prevails, the shops in Pera are not shut, but barred so as to prevent people from entering, and purchases made at the door, without touching the goods.

In the streets every body has a stick, and great care is taken not to rub against another, and every bit of paper and cloth and string is most sedulously avoided. O that these people were as much afraid of moral pollution as they are of the contagion of the plague!

When the disease appears in any family, the sick are immediately deserted by all their friends. If they are poor they are carried to the plague-hospital, and if rich, some plague-proof nurse is hired to attend them at their own houses. But Oh, what confusion and destruction of property follows, inevitably, a visitation of this dreaded disease in a family! Beds, clothes, &c., used by the sick are immediately deserted by all their friends. Articles not immediately exposed to the contagion, are thoroughly washed. Not a rag is spared. Carpets, curtains, sofas, coverings, beds and bedding, the wool and hair of mattresses, clothing, every thing goes into the water. Every wardrobe and closet, and bureau, and trunk is thoroughly overhauled, so as not to leave a thread of French lace, or a hair of French hair, or any thing which may appear superfluous to one at a distance, and I confess I was in the habit of regarding it so myself to a considerable extent, until the disease came into my own house. I found then in practice, that I could, with certainty, draw no lines of demarcation between articles that had been exposed to contagion, and those that had not. How many things had I thrown away, and indirectly, come in contact with the sick, before we ascertained the nature of the disease, and of course before we took any precaution. I knew not, as I had no means of determining what was infected, I found that my only safe rule was to take it for granted that every thing was infected, and I proceeded to wash and burn accordingly.

Fumigation with chlorine was regarded as a very safe means of disinfecting articles of clothing, where it can be applied without injury to the color, though it is little known here.

Forty days after the last exposure to plague, are always required here by custom for quarantine; during which time the individual or family must shut themselves out from society, and remain either in their own house or go out to a tent in the field.

I have said that the Europeans generally, in this place, believe the plague to be communicated by actual contact only, and if this be avoided they feel perfectly secure from an attack of the disease. I have no intention of introducing here a discussion of the subject. My opinion, however, is, that it is communicated both by contagion and infection, and more readily by the latter than the former. Whatever the virus of the disease is, I believe it may gain a far more ready access to the circulatory system, by respiration through the lungs, than by absorption through the skin. There can be no doubt that the pestilential matter is often retained for a long time in clothes, and afterwards communicated by them, perhaps

by touch, though it certainly may be by inhaling the bad air from those clothes. The bare possibility that the disease may be communicated by contact, is sufficient to justify every precaution, however, and I would practice every precaution, and I would take a rigid care on this point, until it can be shown positively that the disease is never propagated in this way. Whichever may be the right side of this question, it is evident, that a predisposition of the constitution is necessary in order that the disease should be taken. Nobody was ever more exposed to the contagion and infection of the plague than I was. For two nights I slept in the same bed with my sick wife, and attended to all her wants. Once I made an application of leeches, when her blood, full of fever and poison, was in contact with my fingers for some time, and I was over her bed, nursing her constantly. I carried my dear sick boy in my arms, felt his carbuncles, and removed the matter from him until his decease, and the next day I placed his stiffened remains in the coffin and buried him with my own hands! I attended my suffering wife for twelve days, administering her medicines and nourishing drinks, changing her clothes daily, nursing her as in any other distress, and at night, when I slept at all, it was in the faint air of the sick room very near her head. It is true, that after the first two days of the disease, when I ascertained its nature, I took precautions, such as ventilating and fumigating the room, washing my hands often in vinegar and chlorine water, and changing and fumigating my clothes daily. But still who will say that my exposure to the plague was not as great as it will be to a child, when the exposure of my wife and child was, when they took the disease, mine was, to all human appearance, a thousand times greater, and yet I was never in better health in all my life, than during that very period of exposure! Why did not the poison enter my veins? You will say, and I say, and I trust with some little foundation of gratitude too, that I owe my preservation to God. But I have felt a miracle in my favor, that he wrought a miracle in my favor. There was wanting a predisposition in my constitution to receive the poison of the disease. I might relate many cases of similar exposure and similar escape. In fact, during a time of severe plague in Constantinople, how many thousands are daily exposed to contact and infection, without the least care or precaution, who never take the disease!

There is such a thing as a plague-dyspepsia, I have no doubt. There are four principal reasons, which satisfy me on this point: 1. When the disease is imported to other countries where there is a different atmosphere, it is generally attended with lighter symptoms, and does not spread. 2. In Turkey there is a very marked difference in the symptoms of the disease, and the different parts of the plague. The disease is not so fatal in its most aggravated form, and a very large portion of them die. At the middle of a period of the disease, a large number are attacked, but it proves fatal in a smaller proportion of cases. Near the disease, almost all who are attacked recover. 3. The disease is not so contagious in some countries as in others. Probably scarcely a week passes without some cases, certainly not a month. And yet the greater part of the time it is not epidemic. It is like isolated cases of cholera in America, when there is no cholera atmosphere. 4. Those who have had the plague and recovered are often affected with pains in the limbs, and swelling of the glands, and the plague is approaching, and this when they are removed to the far side of the strait. Some remarkable cases of this have come to my knowledge.

I might enlarge greatly upon these reasons, but I have little space, and you will be able to understand their bearings without much assistance from me.

The prevalence or violence of the plague is not sensibly affected by any of the ordinary changes of temperature; and I see not to what it is due, except to the prevalence or absence of the plague atmosphere. Yours truly, H. G. O. DWIGHT.

From the Philadelphia Saturday Courier.
 PETER, THE STORE IS TOO LONG.

Peter Brigham paid his last penny to the toll-gatherer at Charles River, as he made his entrance into Boston. He walked about most of the forenoon, still asking a pension near one of the insurance offices, if he wanted a new suit.

Struck with the appearance of the lad, he said, "yes," and Peter was provided a comfortable home, as a sort of "do all," in a gentleman's family. To make a long story short, Peter was no common youth, and he gradually rose in the employ of Mr. Parker, till for years and years he was a partner in the business.

He was admitted into the partnership, and was a one-third the profits. The well known house of "Parker & Co." continued for a goodly number of years, and became one of the largest establishments of the day. The senior partner finally retired, leaving the whole concern in the hands of the junior, and for thirty years the house continued to grow with the growth of the city, under the prudent management of Mr. Parker.

He was esteemed a merchant of the utmost integrity, and maintained a most enviable reputation during his long mercantile career.

One day the old gentleman said to Peter, Jr., his oldest son, who had been brought up in the store—

"Do you think you could manage business alone? I leave you the store, a good stock of goods, and perhaps the best set of customers in any dealer in Boston; but remember, Peter, I paid my last penny to the toll-man when I entered Boston."

The elder Brigham retired to Watertown, in a neat country abode. Peter went on in the business, and the spirit of improvement got abroad, and Peter thought he must tear down the old store, and erect an elegant one in its place.

When he got comfortably into it, with elegant fixtures to match, the elder looked in upon Peter Jr., "How do you like the store father?"

"Peter, the store is too long!"

Peter, Jr., continued to extend his operations, and finally became the largest dealer in tea and coffee in the city. He was considered a desirable match for almost any young lady, and in the following year espoused Julia Wentworth, an heiress of thirty thousand. He purchased an elegant mansion opposite the Hall, and of course, fitted it up with great splendor, becoming the high society of the city.

The father of Peter thought it a privilege of presenting the mirrors for the dinner table. They arrived from Liverpool on the day preceding the nuptial dinner party. The old gentleman had personally superintended their adjustment in the hall. All the Wentworths and Brighamians were around the festive board, when speaking of the occasion, exclaimed—

"Father, I've not seen the mirrors you gave us."

"They are suspended in this hall, my son."

All eyes were turned upon them—when on a golden tablet, crowning each reflector, they read—

"PETER, THE STORE IS TOO LONG!"

Peter read the remark of the old gentleman, when he had asked the opinion of the company, still he felt there was meaning in it, and he never went into the dining hall, but his eyes involuntarily revert to the mirrors, with—Peter, the store is too long! However, Peter went ahead in the excellent business he had with his father, and Brigham, Jr., was not a very small man on "Chunging."

He fell into the speculative mania which seemed to have possessed the people of the age. His notes were as good as bank notes, and his credit was "A No. 1." Every body was making fortunes in stocks, and there was hardly a reason why he should not? He went into the fancy line pretty largely. The cotton speculation too

was all the rage, and he went into the adventure, as a matter of course. And why not add a million or so by purchasing lots in the West? Mr. Collier had made two millions by the sale of his pining head—and Brigham, Jr., now rears his aspirations in the city of Orleans, into the lot of the intended city of Hamilton, the most beautiful site, (situated at the confluence of six rivers), in all the teeming empire of the mighty West. It was whispered on "Change" that he had more than half a million in stocks and his eastern friends, who were to make four hundred thousand in his "Eastern Townships," he was written down as a millionaire, and at the next election, Peter Brigham, Jr., was made President of the Bank of Exchange.

But there must have been a race of Peter Brigham's in the days of Shakespeare—

"There is a tide in the affairs of men,"

and Peter found his on the ebb in the midst of the money pressure. Stocks down—cotton ditto—western lots no sale—eastern townships ditto. As a last resort, Peter was obliged to visit the country seat of his father at Watertown, to solicit funds to help him through the pressure, or he must fail. The prudent old merchant sat down and took a cold survey of Peter's affairs. He then called the servant to bring him some bank checks, one of which he filled out thus:

"Pay to Peter Brigham, Jr., one penny, amount possessed by his father when he arrived at Charles River Bridge, and the best inheritance a father can give his son to begin the world with."

PETER BRIGHAM.

The next day the failure of the house of Peter Brigham, Jr., was announced on "Change," for over a million of dollars. And when the stock in the red flag wild and headlong speculation had receded to their original level of prudence and sagacity, in the emblem—"PETER THE STORE IS TOO LONG."

TO APPRENTICES.

The only way for a young man to prepare for usefulness is to devote himself to study during his leisure hours. First, be industrious in your work. Never complain that you are obliged to work, and if it becomes a habit that will make you respected by your employer and the community. Make it your business to see to and promote his interest by taking care of his own will learn to take care of your own. Second, be industrious in your studies. Few persons can complain of a harder master than Franklin's, yet he had laid his plans, and his greatness while an apprentice. Success depends on the amount of leisure you may have, but upon the manner in which it is employed.

SEEKING GOD.—How great is our offence and loss that we live not in much more constant views of God! Herein we sin and suffer both at once, things both very unsuitable to heaven. Mindful of God is the living spring of all holy and pleasant affections and deportments towards Him. All sin is darkness, whether it be neglect of good, or doing of evil; its way is a way of darkness, as a course of holy motion is walking in the light. Our shutting our eyes towards God creates that darkness; surrounds us with a darkness comprehensive of all sin. Now is every thing of enjoyment damped, and any evil done that sinful man prompts us to do. Well might it be said, "He that sinneth hath not seen God." 1 John in 6.—John Howe.

OBITUARY.

For the Boston Recorder.
 PETER AMES.

Mrs. PETER AMES was born in Andover, Oct. 12, 1765, and died in Cabotville, Sept. 26, 1840. She was a woman of great excellence of character, extensively known, and universally respected and beloved by all who became acquainted with her. She was cradled and educated amid the scenes of the revolution by pious parents, who early taught her by precept and example, "to seek first the kingdom of God and his righteousness."

To these circumstances in her early history, she often, when bowed down with age, referred with deep emotion, and with manifest gratitude to God for permitting her to be "the child of parents passed into the skies." They made a deep and permanent impression upon her mind, and did much to make her what she was to the family, the church and the world. Her recollections of the sufferings of her parents and others, during those "times which tried men's souls," greatly endeared to her all those civil, literary and religious institutions which were the purchase of their toils and blood, and which they bequeathed to posterity as their dying legacy. Her interest in the purity and perpetuity of the free institutions of our country continued to the close of her life.

She was distinguished for patient persevering industry, great fortitude, energy and decision of character, for deep sympathy with the afflicted, and strong common sense. The brightest ornament of her character was her piety. She was a Christian, and she made her religion her life. Her views of the general religion, and her religious times, the necessary and infinite importance of personal religion. It was near the close of the last century, soon after her marriage, that she first indulged the hope of having passed from death to life. Then she sought with her whole heart, mind and eternal life through a crucified Redeemer; and then she found Him to be the chiefest of treasures, and she devoted herself wholly to his service. Then she dedicated herself wholly to God. This she regarded as the most important event of her life—the beginning of her hopes for eternity, and of all her joys of communion with her heavenly Father.

She embraced cordially, and maintained firmly all the good doctrines of grace as taught in the Bible, and as held by Evangelical churches. For more than forty years she held up by her profession, her instructions and example, the light of that religion which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

As a wife and mother, she was kind, judicious, cheerful and invariable in the discharge of duty. Her views of the general religion, and her religious times, the necessary and infinite importance of personal religion. It was near the close of the last century, soon after her marriage, that she first indulged the hope of having passed from death to life. Then she sought with her whole heart, mind and eternal life through a crucified Redeemer; and then she found Him to be the chiefest of treasures, and she devoted herself wholly to his service. Then she dedicated herself wholly to God. This she regarded as the most important event of her life—the beginning of her hopes for eternity, and of all her joys of communion with her heavenly Father.

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